

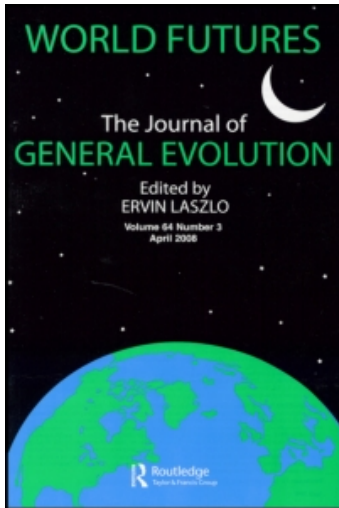
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FROM EXPERIENCE TO RELATION: LASZLO AND INAYATULLAH, TWO FUTURISTS COMPARED

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Humans have two futures: either liberty or uncertainty. In liberty, humans can forecast a vision of the future. However, in uncertainty, humans must forecast multiple futures. This article compares Ervin Laszlo's theory of the liberty future with Sohail Inayatullah's theory of the uncertainty future. Additionally, this article analyzes these two futurists through the lens of Martin Buber, and I argue that the future represents reality not to the "I" of the combination *I-It* but to the "I" of Buber's preferred combination of *I-Thou*.

KEYWORDS: *Holarchy, I and Thou, Pandora's Box, Schrödinger's Box, Six Pillars.*

INTRODUCTION

Humanity has two different future boxes veiled before it. The boxes represent two different perspectives on the future.

The first box is *Schrödinger's Box* (named after the Austrian Physicist Erwin Schrödinger). Schrödinger introduced wave mechanics and won the Nobel Prize in Physics in 1933. In 1935, he performed a famous thought experiment, well known as *Schrödinger's cat*. In this experiment, Schrödinger proposed putting a living cat in an enclosed box, along with a device containing a vial of hydrocyanic acid. This device has a 50% chance of releasing the acid, thereby killing the cat. Because both the cat and the device are enclosed within a box, nobody can determine the cat's fate until the box is physically opened. Schrödinger, being a physicist, used this experiment to help explain how light could be a particle or a wave, but once observed, it settles into a definite state. In a more general sense, an observation or a measurement itself affects the outcome. If a tree falls in the woods but there is no one around to hear it, does it make a sound?

Schrödinger's box implies that nobody knows the world (and the future) until we actually observe the world (and the future). If there is no observer, there is no

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world (and future). Schrödinger's box represents the first future of Bertrand de Jouvenel; the future is the field of liberty or power (de Jouvenel, 1967).

In contrast, *Pandora's Box* represents de Jouvenel's second future, the field of uncertainty. In Greek mythology, Pandora's Box contains all of the world's evil. As we know the story, Zeus created Pandora, the first woman, as a punishment for mankind because Prometheus had stolen fire from Zeus and then gave it to mankind. When Pandora opened her box all the evils of mankind except hope were released.

Pandora's Box represents the field of uncertainty because, just like how the contents of Pandora's Box were uncertain, the future is uncertain. Because of this uncertainty, the only way to forecast the unexpected future is to forecast multiple futures. The more humanity knows and imagines, the better humanity's future will be. According to Jim Dator (2002), most futurists forecast a wide variety of alternative futures rather than predict the future because "there are no future facts, but there are no past possibilities" (p. 6).

This article will compare two futurists who embody these two future boxes. Ervin Laszlo, a well-known philosopher, a profound thinker, and a world-famous futurist, represents the field of liberty or power, whereas Sohail Inayatullah, a world-famous futurist, a prolific writer, and a thoughtful activist, represents the field of uncertainty. This article will analyze their preferred futures, theories of social change, methods for forecasting and their lives as futurists. Through this comparison, this article tries to not only determine the differences but also the common things between Laszlo and Inayatullah. In fact, examining these two futurists sheds light on various useful ways of thinking for futures studies.

Additionally, in a discussion, this article will look at these two futurists through the eyes of Martin Buber, a German philosopher, and author of the book *I and Thou*. Buber argues that the combination of *I-Thou* is better than that of *I-It*. *I-Thou* seeks for a relationship, but *I-It* seeks for an experience. According to Buber, the world presents reality not to the "I" of the combination *I-It* but to the "I" of the combination *I-Thou*. If I replace *the world* with *the future*, the phrase would be like this; the future represents reality not to the "I" of the combination *I-It* but to the "I" of the combination of *I-Thou*.

At this moment, Buber's philosophy raises several questions related to futures studies. What is the difference between experiencing the future and having a relationship with the future? How can we reflect the future in my Thou? If so, what does it mean for futures studies? Does it help us to construct our preferred future in reality? This article will discuss and attempt to answer these questions.

MAJOR FINDINGS FROM TWO FUTURISTS

Ervin Laszlo

Ervin Laszlo was born in Budapest, Hungary in 1932 and had a musical bent from an early age. His debut with the Budapest Philharmonic was at the age of 9 and he won the Grand Prize of International Music Competition of Geneva when he was 15. While touring around the world playing music, he met a Dutch

publisher who suggested Ervin publish his thoughts. It was the turning point for him. After that, he was asked to join the University of Fribourg's Institute of East European Studies. In 1963, his first book *Essential Society: An Ontological Reconstruction* was inspired by Alfred North Whitehead. Laszlo's application of Whitehead's process philosophy to human society served as his dissertation at the Sorbonne for the Doctorate degree (Laszlo, 2001). Whitehead was a great man who influenced logic and the foundations of mathematics, the philosophy of science and metaphysics.

Laszlo was influenced a great deal by Whitehead but as time went by he gravitated toward another prominent scholar. At Yale University Laszlo met Ludwig von Bertalanffy, a famous biologist who introduced General System Theory. After meeting him, Laszlo elaborated *Introduction to Systems Philosophy*, the study of the development of systems with an emphasis on design and root cause analysis (Laszlo, 2001).

Why did he move to von Bertalanffy? Laszlo mentions in his book *Vision 2020* that Whitehead forecasted a nonlinear pattern of evolution but did not explain the essence of the pattern (Laszlo, 1994). Before explaining the essence of the pattern, examining the four kinds of patterns in history is useful. According to Laszlo, there are four kinds of patterns; circular, coil, linear, and nonlinear directional patterns (Laszlo, 1988). Among these patterns, Laszlo thought of a nonlinear pattern as being a meaningful pattern for humankind. History leaps and regresses in a nonlinear direction. In order to prove this, he displays several examples; the advent of Marxism–Leninism in the U.S.S.R., National Socialism in Germany, Fascism in Italy, Maoism in China, Castroism in Cuba. Why is it nonlinear?

Laszlo (1988) added these statements, “Major perturbations—such as are introduced by wars and social, political and technological revolutions—destabilize the cycles. Governments can fall, systems of law and order may be challenged, new movements and ideas may surface and gain decisive momentum. Society enters a chaotic phase known in modern systems theory as a bifurcation” (p. 489).

Although bifurcation is certainly important for understanding Laszlo, it will be discussed in greater detail later in this article. Laszlo learned the term “bifurcation” from von Bertalanffy, which is why he moved from Whitehead to von Bertalanffy. He also learned up to date sciences related to biology from leading-edge scientists like Norbert Wiener (cybernetics), Ilya Prigogine (the dissipative systems theory), Rene Thom, and Ralph Abraham (the mathematical catastrophe and chaos theories). They argued that the basic evolutionary trend—toward larger size, greater complexity, and higher levels of organization and greater dynamism with improved utilization of free energies—manifests itself in the span of history (Laszlo, 1988).

Laszlo's seminar on the systems approach to the world engaged the attention of the Club of Rome's founder Aurelio Peccei. Laszlo contributed to the Club's first report, “The Limits to Growth” with a human and cultural inner limits orientation. Thanks to the report and several of his papers, he was invited as a special fellow at UNITAR (United Nations Institute for Training and Research). He took part in the New International Economic Order there.

Having completed these assignments in the mid-1980s, Laszlo took a rest for a while. At that time, he was in search of some peace and freedom to analyze his experience in the academic world and at the United Nations. Laszlo tried to answer the question about evolution in our time, and then wrote several books including *The Age of Bifurcation*.

In 1993, Laszlo proposed that Hungary should be the host to an international “Artist’s and Writer’s Club” to complement the Club of Rome’s insistence on economic and political measures with an emphasis on the urgency of new thinking, better values, and a deeper sense of personal and professional responsibilities. This club became the Club of Budapest with the support of the Hungarian government (Laszlo, 2001).

In the mid-1990s, Laszlo tried to understand the new sciences and wrote several books about them such as *The Creative Cosmos* in 1993 and *The Connectivity Hypothesis* in 2003. Through these books, he suggests that we live in the world at Holos, which is globally whole but locally diverse. What is the world at Holos? According to Laszlo (2001), the world at holos

does not constitute a global hierarchy, for the forums at the different levels have their own autonomy and are not subordinated to the higher levels. People are not all rich but they all live more simply. Simpler lifestyles result from the pursuit of a different set of ideals, aimed at leading a healthy life without ostentation. The universal dimension of morality is rooted in a planetary ethic: to live and act in a way that enables others to live as well. At all levels of the vast and complex system in which people participate, self-reliance is the goal and voluntary cooperation. People recognize their unity within their social and cultural diversity and become conscious architects of their society. (p. 119)

The world at Holos or a global-level holarchy has been Laszlo’s preferred future since 1991 when he tried to solve the question of evolution in our time. In his book *The Age of Bifurcation*, Laszlo (1991) believes that “[By the year 2020, we have to create] a global-level holarchy: a network of cooperative relations in fields and areas where world-wide coordination is useful, and indeed imperative. At the grass roots level they could form smaller, more participatory and more democratic communities where the voice of each person could be heard” (p. 61).

Laszlo’s notion of Holos and Holarchy seems to be from Homo. He thought of Homo as generalists who adapt and keep going by themselves (Laszlo, 1985). He explained that Homo emerged in a sudden evolutionary burst some time between 5 million to 8 million years ago. Laszlo (1985) argues that “*Homo* split off from the chimp during that period, moving from the trees into the plains . . . [it was] a relatively sudden, possibly cataclysmic, change of the closed genetic system of ape and environment” (p.14, the italics are Laszlo’s emphasis)

Why did Laszlo suggest that humans should be Homo; that is, be generalists? He argued in his article (Laszlo, 1985) that humanity had to select a new path for its evolution or face extinction. Consider these facts: More countries are able to grow less and less of their own food, unemployment and underemployment are

growing rapidly in every part of the world, urban centers are rapidly reaching the outermost limits of human livability, the environment is seriously endangered in many parts of the world, and poor countries find themselves in a vicious cycle of poverty.

These facts are from UNITAR and the Club of Rome, places where Laszlo had worked. For Laszlo (1985), these facts were obvious and urgent to humankind, as humankind currently lives “in a crucial epoch, at the tail end of one world civilization and the dawn of another” (p. 4). He believes that humanity lives under a broad range of environmental conditions so therefore humans should be generalists who can build and live in highly diverse societies but specialists fitted to a highly specific “rut” or “niche” in the environment.

Having looked at Laszlo’s life and preferred future, this article will now discuss his theory of social change. Laszlo argues that no evolution exists without crisis. For him, crises contain the seeds of evolution. According to Laszlo (1991), “The bifurcation process tells us that when a system is pushed beyond its threshold of stability, it enters a phase of chaos. This is not necessarily fatal to the system; it could also be a prelude to a new development. In viable systems chaos gives way to higher forms of order. Bifurcation is full of surprise” (pp. 6–7).

The term bifurcation refers to the transition of a system. If the transition is smooth, the bifurcation is called “subtle,” if it is abrupt and then “catastrophic,” and if it is all of a sudden, then it is “explosive.” When a system is unstable and goes beyond certain threshold limits, the system is changed. If the bifurcation is applied to society, there are three kinds of bifurcation. First, when technological innovations are badly applied, then T-bifurcations occur. If there are external military conquests or internal social and political conflicts, then C-bifurcations form. If there is a collapse of the local economic–social order under the impact of a mushrooming crisis, E-bifurcations rise.

So, are humans at the crossroad of a bifurcation? If so, what is the proof? Laszlo argues that the world is unsustainable: the water deficit; the third world attempts to service its more than 200 trillion dollar foreign debt, which causes the gap between the rich and the poor to grow bigger, losing 1,000 tons of productive topsoil and 3,000 square meters of forest each second of each day; warmer and longer summers; the energy problems. Laszlo believes that humans are on the way to a bifurcation.

Table 1 shows Laszlo’s changing worldview in the age of bifurcation.

What is the most astonishing fact about Laszlo? His learning journey is endless. Since the mid-1990s, he has researched new sciences like integral quantum science in order to get information supporting his Holistic view. It seems that Laszlo is trying to find out universal constants that can explain what the unified principle is in the world. Laszlo (2003) believes that, “The coherence of the universe is also manifest in the fine-tuning of its basic parameters. The universal forces and constants are precisely tuned to the evolution of complex systems, including those associated with life. If the gravity constant would be smaller, particles would not compress sufficiently to achieve the temperature and the density needed to ignite hydrogen: stars would have remained in a gaseous state” (p. 14).

Table 1
Laszlo's Changing Worldview in the Age of Bifurcation

	The Modern View	The Emerging Worldview
Physical world	Atomistic; fragmented. Objects are independent and free standing. People are individuated and discrete.	Holistic; interconnected. Objects and people are interwoven into a community
Physical processes	Materialistic; deterministic, mechanistic.	Organic; interactive, holistic.
Organic function	Discrete and separable; parts are exchangeable.	Interwoven; interdependent.
Social ethos	Technology oriented; interventionist; goods-based.	Communication oriented; service-based.
Social progress	Consumption dependent; resource conversion.	Adaptation oriented; balance of resources.
Economics	Competition and profit driven; exploitative.	Cooperative and information driven.
Humankind	Mastery over nature. Anthropocentric.	Integrated into nature. Gaia-centric.
Cultures	Euro-centric; colonial.	Pluralistic.
Politics	Hierarchical; power-based.	Holarchic; harmony-based.

Source: Laszlo (1991, p. 79).

Through finding recent scientific facts, Laszlo (2003) formulates three general propositions—three laws of information that are physically active elements in the universe:

1. Charged particles and systems constituted of charged particles create physically active information.
2. The information is conserved.
3. The information created and conserved feeds back to charged particles and systems of particles.¹

Laszlo goes beyond these laws and argues that the Universe has a certain holo-field that preserves all kinds of information and lets everything be connected. He names this holo field an Akashic Field. The Akashic Field allows all kinds of organic beings to evolve through information (Laszlo, 2006).

One of M.C. Escher's paintings, titled "Sky and Water I,"² (Figure 1) illustrates Laszlo's thoughts in one image.

In the picture, starting from the bottom, the fish make a space between them and then the spaces become birds. The birds fly to the sky. Laszlo believes that fish and birds do not exist by themselves. They need collaboration and are interwoven. If there is no fish, then there is no bird. For Laszlo, the Akashic Field is like a

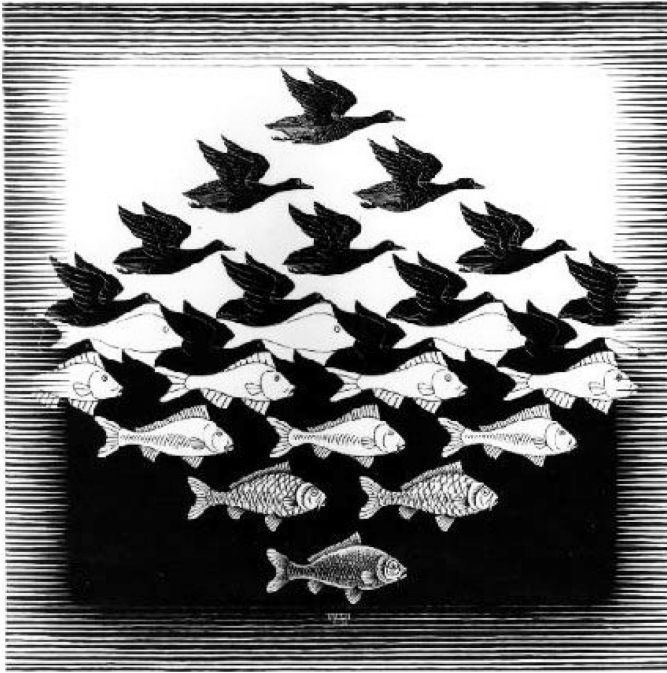


Figure 1. M.C. Escher: *Sky and Water I*, 1938 woodcut.

medium in which living organisms are operating. He argues that humans are a part of the universe and are not isolated from the universe like a particle or a star.

Regarding the methodology for forecasting, Laszlo suggests that humanity needs a non-equilibrium crystal ball in a period of bifurcation. According to Laszlo (1991), although classical crystal balls remain cloudy, a non-equilibrium crystal ball glows, and

is the tool of the new science of complex systems—systems that evolve both in nature and in the human sphere in conditions far from equilibrium. In these non-equilibrium conditions, systems are dynamic: they balance their unstable structure through many self-regulating and self-organizing processes. Being unstable, they are frequently unpredictable. Thus the non equilibrium crystal ball does not foretell a ready-made future. *It tells only of what one can predict*—which is important, even if it is not everything. (p. 37)

Laszlo argues that if humans understand the nature of the human organism and the nature of societies, the human future is predictable. The central principle of biological evolution is that individuals tend to behave in a manner that maximizes their inclusive fitness. However, Laszlo believes that genetics makes humans aggressive, that is, the history of societies is the history of wars, and makes people thirst for power, that is, the structures of society are the product of the power

struggle of individuals as the stronger subdues and binds the weaker. Laszlo (1991) said, "As long as our genes remain the same, society remains the same" (p. 39). Indeed, history discourages attempts at purposive mutations but rather encourages letting biological evolution be. Furthermore, Laszlo (1991) argues what humans need is not a biologically, but a culturally mutant sapiens.

Regarding the nature of the human society, Laszlo explains the determinist hypothesis. There are four patterns in history; the circular, the helical, the linear, and the non-linear patterns. Having researched these four patterns, Laszlo concluded that humanity needs to learn to go with the trend and to bring it about. He thinks the nonlinear pattern is the best way to explain where evolution is going.

Laszlo's method of forecasting seems to be a sort of future generations thinking. According to Inayatullah, future generations thinking has a clear non-negotiable core whereas futures studies has many core perspectives. For Inayatullah (1997), "If futures studies use the distinction of probable, preferable and probable futures, future generations research is concerned with creating the preferable and not specifically with exploring the full range of alternative futures. The strength of future generations research is its ability to find links with other civilizational projects" (p. 703).

Sohail Inayatullah

Sohail Inayatullah was born in Pakistan in 1958. Young Inayatullah was influenced not only by his father who was a United Nations development specialist and but also by his mother who was an adherent of Sufi, a system of Muslim mysticism. According to Rich Somerville, Dr. Inayatullah's mother would meditate late into the night, praying for hours and having visions and dreams, sharing them with her children (Somerville, 1994). Inayatullah was raised in New York, Indiana, Geneva, Islamabad, Kuala Lumpur, and Honolulu. He got used to living in multicultural cities with his parents, which is why he decided to study in Hawaii when he became the age of a University student. Hawaii is the best place for diverse cultures.

Inayatullah was an undergraduate from 1975 to 1979, an MA student (1979–1981) and later got his Ph.D. (1987–1990) at University of Hawaii. He dedicated his early life toward futures studies. During that time, he wrote numerous articles about the futures studies, such as "The Concept of the Pacific Shift" (1985), "Deconstructing and Reconstructing the Future" (1990), and "From 'Who am I?' to 'When am I?'" (1993). Inayatullah was so passionate that he tried to figure out what futures studies should be, what the future would be, how theories of political science connected to the futures studies, and how to respond to the many questions about forecasting the futures. He was mostly enthusiastic but occasionally felt frustrated when he was asked only to forecast and to plan from a certain institute. However, when recalling those days Inayatullah states, "I was very lucky to be taught by James Dator, Johan Galtung, Michael Shapiro."³

When Inayatullah met P. R. Sarkar in the late 1980s, he considered Sarkar to be a great man who was a totally different futurist in the world who presented, "an alternative future that has different positions on economics, epistemology and

everything. Futures studies allowed my passion for it, but also allowed a distance. In academia, we need that (Somerville, 1994)⁴ .”

Before meeting Sarkar, Inayatullah’s perspective of shaping the future was technology oriented. He might have been influenced by Dr. Dator, a firm believer that humans shape their tools and thereafter those tools shape humans. For example, Inayatullah (1985) mentions in his article that “When we try and describe the new system that will be run from the Pacific Rim, we must look at other trends. Foremost are the shifts from industrial to electronic technology and from print to television and video. It appears that electronic technology will be a key ingredient in the emergence of Pacific civilization” (p. 582).

Inayatullah explains the change from a technology-oriented view to Sarkar’s view in the following manner: “I do see technology as foundational but the nature of technology depends on the type of culture.”⁵ After Inayatullah began to fall into Sarkar’s philosophy, he reflected himself in the mirror of non-Western thoughts. That was the turning point for him in terms of finding his own identity, a second stage for him to rethink what the futures studies would be, and a beginning point for him to have his own language to explain spiritual, cultural, and economic perspectives on life. Inayatullah (2004) said, “[at that time] I began to develop my own view of social research and futures studies” (p. 4).

So who is Sarkar? Sarkar was a “well known in India as a social philosopher, political revolutionary, poet, and linguist and has been described as the complete Renaissance man” (Inayatullah, 1988, p. 54). Inayatullah met him once in India for an interview in 1989, a year before Sarkar’s death in 1990. Sarkar’s progressive utilization theory was based on neo-humanism for the physical, mental, and spiritual well-being of not only humans, but also of plants and animals. It seeks out an economic democracy but with limits on the accumulation of wealth.

What is the difference between Sarkar’s idea of history and the predominant Western idea of history? For Sarkar, history (and the future) is dialectical; progress is only possible in the spiritual realm, individual rights are only possible in the context of collective responsibilities, and democracy can only exist when education and ethics are universal. In comparison, Western thinking is linear, secular, empirical, individualistic, and liberal-democratic (Inayatullah, 1988). Inayatullah’s analysis on Sarkar states

P.R. Sarkar’s theory of history consists of four classes: workers, warriors, intellectuals and accumulators of capital. Sarkar argues that these leaders attempt to create a permanent revolution: a worker revolution when the capitalists begin to move from innovation to commodification; a warrior revolution when the worker era moved from societal transformation to political anarchy; an intellectual revolution when the warrior era expanded too far; and an economic revolution when intellectuals use their normative power to create a universe in which knowledge is only available to the select few. Sarkar’s social cycle becomes a spiral: The cycle of the stages remains, but one era is transformed into its antithesis when exploitation increases.⁶

To understand Sarkar’s theory of social change is a key to understanding Inayatullah’s theory of social change. Inayatullah adds that,

The key to Sarkar's theory of history is that there are four structures and four epochs in history. Each epoch exhibits a certain mentality, a varna. This varna is similar to the concept of episteme, paradigm, ideal type, class, stage, and era. Sarkar alternatively uses varna and collective psychology to describe his basic concept. Collective psychology reflects group desire, social desire. But is there a way out from the cycle? He uses the redeemer concept to provide the way out of cyclical history. This is his Tarake Brahma. The first was Shiva, who transformed the chaos of primitive life to the orderliness of humanity. Next was Krishna, who restored the notion of national community. For Sarkar, another redeemer is needed to transform the fragmented nation-states into a planetary community. However, the concept of the redeemer is metaphorical; it is meant to elicit devotion by making the impersonal nature of Consciousness touchable in the form of a personal guru.⁷

Johan Galtung, a Norwegian futurist, cosmologist, and peace theorist, was another prominent man who influenced Inayatullah. Inayatullah believes that "A lot of his [Galtung] ideas are very similar to Sarkar's in the sense of cycles and alternative economics"⁸ (Somerville, 1994). After receiving his Ph.D., he collaborated with Galtung on the book *Macrohstory and Macrohistorians*. Galtung encouraged Inayatullah to treat Sarkar as a macrohistorian. Galtung argues that in order to truly understand international relations, people "need to go beyond official national positions and understand them from their civilizational origins" (Inayatullah, 2004, p. 4). Galtung's task is to discover the traumas in history, the CTM syndrome—civilization, trauma, and myth—and use it as a theory to explain the actions and identity formation of nations (Inayatullah, 2004, p. 4).

Inayatullah (2004) took Galtung's idea to mean that humans need to go beyond the visible actions of nations, to the historical causes of action, to the cosmologies (or worldviews) that contextualize their behavior, and the origin myths that explain and give the entire project meaning. (p. 4)

Michel Foucault is another influential figure for Inayatullah. Inayatullah studied Foucault's idea through the interpretation of Michael Shapiro, a professor of political science at University of Hawaii. Foucault's episteme, or historical frames of knowledge, is instrumental in understanding how particular nominations of reality become naturalized. Through his study of Foucault, Inayatullah (2004), "saw that by putting together deconstruction with genealogy, multi-layered methodology could emerge" (p. 4).

Multi-layered methodology is well known to futurists as Causal Layered Analysis (CLA). Inayatullah incorporated Galtung, Foucault, Sarkar, and Richard Slaughter into CLA. Namely, CLA = Galtung (CTM syndrome) + Foucault (Poststructural view) + Richard Slaughter (Typology) + Sarkar (Collective consciousness). According to Dr. Dator, CLA is "the first major new futures theory and method since Delphi" (Inayatullah, 2004, p. 1).

Applying CLA to a case study helps us understand exactly what CLA is. One hot issue currently simmering in Korea is that Samsung, one of the largest electronic companies in the world, is suffering from its own "depthroat," a former attorney of the company who voluntarily disclosed a few of Samsung's unscrupulous activities to the public. According to the news, Samsung has illegally given

bribes to various officials such as prosecutors, lawyers, bureaucrats, politicians, and even to nongovernmental organizations (NGOs).⁹ How would a futurist apply CLA to the Samsung case in order to figure out the root causes of bribery in Korean culture generally?

The first and most shallow level of Causal Layer Analysis is the litany of sound bites and exposés usually presented by the news media. In Korea, bribery is called “the price of rice cakes,” which implies “good-will money.” According to the Korean news media, other euphemisms for bribery include “secret fund” and “lobbying money.”

The second level down in Causal Layer Analysis is concerned with systemic causes, including social, technological, economic, environmental, political, and historical factors (Inayatullah, 2004). Information concerning this level can be found in newspaper editorials or reports made by think-tanks who engage in public policy analysis. The main issue at this level of analysis is that bribery is a deeply embedded tradition between Korean business interests and government officers, so much so that they consider it just “the price of rice cakes.” Although looked on indulgently by those who participate in the tradition, an open reputation for engaging in bribery nevertheless causes a company to lose credibility in the eyes of its potential customers, thereby undermining the sustainability of their business. On the larger scale, if Korean society looks suspicious to the rest of the world because of an endemic bribery problem, no one will want to have an economic relationship with Korea. Considering the increasingly global nature of the market, if not resolved, the bribery culture in Korea could cause its economy to collapse.

What about the third level of Causal Layer Analysis? Inayatullah (1998) argues that “The task is to find deeper social, linguistic, and cultural structures that are actor-invariant” (p. 820). This level of analysis, so subtle in nature, is nicely summarized by the famous philosopher, Friedrich Nietzsche, who began his career as a prodigy professor in the field of philology, the study of the evolution of languages in classical literatures. Nietzsche (1968) mentions that “Where there is affinity of languages, it cannot fail that everything is prepared at the outset for a similar development and sequence of philosophical systems; just as the way seems barred against certain other possibilities of world-interpretation” (Part One, Sections 20).

Applying the third level of Causal Layer Analysis to the Samsung issue, a political futures analyst would examine what thought patterns and philosophical predispositions determined by the Korean language contribute to the pervasiveness of the bribery culture in Korea. At this level it becomes evident that a successful application of CLA will require the cooperation of experts in fields such as philology, philosophy, and psychology, which brings us to the deepest level of all.

The fourth level of CLA is at the level of metaphor and myth; the collective archetypes, the unconscious dimensions of the problem. According to depth psychologist Carl Jung, the collective patterns of cognition, understood as archetypal images that appear to us in dreams, trigger collective patterns of instinctual reaction. Jung worked with quantum physicists such as the Nobel Prize-winning

Wolfgang Pauli to theorize that these archetypes go even deeper than the mind of humanity, resting ultimately at a level from which matter and mind emerge. Pauli argues that “the ordering and regulating factors must be placed beyond the distinction of *physical* and *psychic*. . . . Each law of nature should then have an inner correspondence and vice versa, even though this is not always directly visible today” (Atmanspacher and Primas, 2006, p. 19; italics are author’s emphasis).

The deeper we go in Causal Layer Analysis, the more expertise is required, so that a futures analyst’s job would seem to be to coordinate and facilitate the analysis of various specialists, including those individuals who actively spend their lives worshipping the archetypal images through the lenses of the particular society being studied. The goal of a political futures analyst is to detect which archetypes trigger which patterns of behavior in a given situation or society.

In regards to the Samsung case, for example, the goal would be to determine which archetypes are most predominant in Korean society, and how do they influence the prevalence of the bribery culture there? For example, in a Korean saying, “what is good for you is good for me.” This implies a lukewarm or indecisive attitude. When A gets a bribe from B, A takes it for granted that B is willing to give a bribe to A, so A does not feel guilty.

After roughly applying CLA to the Samsung case, it becomes clear that CLA is a very useful tool to figure out what the *real* problems are behind the corporate curtain. CLA dissects a problem in minute detail. Furthermore, CLA encourages analysts to move up and down the multilayered causes of the problem. Myth-level analysis is not the end; it is interconnected with the litany level so that an analyst can do a quantum jump from what he or she knew to what he or she does not know. Through these analyses, alternative solutions come up to an analyst.

Inayatullah said that in order to make one direction, he uses the futures workshop, the six pillars approach to futures studies, that is, mapping, anticipating, timing, deepening, creating alternatives, and transforming (see Table 2). CLA is one dimension of them.

In one formula, Inayatullah’s theory of social change = Sarkar + Sorokin + Khaldun + Eisler + attraction to the Great. It seems to be complex, but he makes it

Table 2
Six Pillars of Futures Studies (MATDCT)

1. Mapping	Where have we come from, where are we going?
2. Anticipating	Emerging issues, The futures wheel to develop the consequences of today’s issue.
3. Timing	The grand patterns of history, the identification of each one.
4. Deepening	CLA, Four quadrant mapping (inner, outer, self, collective).
5. Creating Alternatives	Four images, Scenarios, Nuts and bolts (a structural analysis, finding different ways).
6. Transforming	Questioning, Backcasting, the transcend method.

Source: Inayatullah (2008).¹⁰

simple: “It is evolution plus the image of the future.”¹¹ As previously mentioned, for Sarkar the theory of social change is like a spiral: The cycle of the stages remains, but one era is transformed into its antithesis when exploitation increases. What about the others in this equation? The following is from *Macrohistory and Macrohistorians* (Galtung and Inayatullah, 1997) and from “Macrohistory and Future Studies” (Inayatullah, 1998).

- 1) Ibn Khaldun (1332–1406): He finds two types of culture; that of the primitive and that of the civilized, the rural and the city. They are near opposites of each other. Asabiya literally means the fiber or sinew by which a group is held together. It is that which binds people into effective groups. When Asabiya is strong, there is legitimacy; when it is weak, dynasties fall, empires are conquered and a new group with a stronger Asabiya rises. Thus, dynasties rise, consolidate power, expand, grow old, become senile, and then die. New dynasties emerge at the periphery among provincial governors or among rebels with a stronger group feeling. However, the new dynasty comes to power not through sudden action, but through perseverance. There is battle after battle.
- 2) Pitirim Sorokin (1889–1968): His first thesis is that the general sequence of social and cultural dynamics is ideational-idealistic-sensate-chaos, and back to ideational. The dynamism is brought about as a result of his second thesis: The principle of limits. Human beings have richer spectrums of needs than any socio-cultural formation built around coherent themes can satisfy; their limits are their undoing.
- 3) Riane Eisler: Dominator and partnership shifts. Cultural transformation theory proposes that we can better understand our past, our present, and the possibilities for our future by charting the dynamic interaction of two movements. The first is the tendency of social systems to move toward greater complexity, largely because of technological breakthroughs or phase changes. The second is the movement of cultural shifts between two basic organizational forms or “attractors”: the dominator and partnership models. Guided by a partnership cognitive cultural map, the cumulating result of human creativity and technology could be the realization of our unique human potentials. Guided by a dominator cognitive map, our level of technological development could lead to the end of our human adventure on Earth.
- 4) Attraction to the Great: The Great is something beyond us.

What is Inayatullah’s preferred future? According to him, “My preferred future is 1) gender partnership at all levels, i.e. from litany to metaphor, 2) ecological sustainability again at all 4 levels, 3) world governance system with the weakening of the nation-state, 4) spirituality-health as the fourth bottom line, i.e. as foundational to life, economy, polity and 5) cultures of innovation-experimentation.”¹²

Inayatullah (1996) believes that “We must confront evil in nationalism, monopoly capitalism and the much rampant fascism that threaten the creation of a global civilizational Ecumene” (p. 593). So, what is Ecumene? According to the science fiction novel *Time’s Eye* by co-authors Arthur Clarke and Stephen Baxter (2003), Ecumene is “a grassroots religious unification movement bridging the divide between Catholicism and Islam.”¹³ Inayatullah goes beyond that bridge. He

believes that great futurists go beyond methodology and connect with the self, others, and the environment. He wants to facilitate the good future most people want.

DISCUSSION

Laszlo and Inayatullah represent two different boxes: Schrödinger's box, the future of liberty or power, and Pandora's Box, the future of uncertainty. Laszlo (1998), like Schrödinger's box, argues that "what we see is what we get, what we get is what is there, after all is what we want to know" (p. 484). He believes that whatever future is in store for us, its realization will be brought about only by human will. In order to be a master of the future, Laszlo has done overview studies, geographic studies, and functional studies.

In comparison, Inayatullah, like Pandora's Box, has dedicated himself to figuring out how we know the reality veiled behind us. Inayatullah believes that to find our alternative futures is not so easy in that we have to firstly inquire into our motives and unconscious desires that have brought about current problems. He not only seeks out diverse motives but also zeros in on the one direction that can bring the preferred future most people want.

Both Laszlo and Inayatullah have a similar preferred future even though the two futurists have different perspectives in terms of a method for forecasting and the theory of social change. They consider not only the future of humanity but also the future of nature. They love diversity; that is, diversity in unity. They are activists who seek out valuable things for human beings and the world, opening different boxes but wishing the same thing.

As far as I am concerned, I like the concept of "the bifurcation" in terms of explaining how the world goes and how humans evolve. Humanity had two different options and has chosen one of them. Even if we reached the only final direction, we would have to choose whether we take it or not.

At this point, one question comes to me: Why do people not lurch toward their preferred future? It is like why some Christians do not follow the way of Jesus. I think that in our times knowledge is enough for us. We can access plenty of knowledge. Methodology is enough for us too. I have a CD that contains 30 kinds of methodologies for futures studies. There is nothing deficient. Yet, why do we not go further even though we have an excellent map?

I have worked for the news media as a journalist for 10 years. During that time, one thing that I kept in mind was that I had to know all kinds of knowledge. Sometimes, I pretended to know everything in order to write an article. However, one day I realized that I was not able to write any articles. I needed time to think about why I write. Finally, I admitted that I did not want to write about Him or Her or It. I wanted to write about "Me" and "My friends." But my company did not like my idea. So, I stopped writing articles.

When I lost my way, a German Jewish philosopher, Martin Buber, uncovered the reason why I had to quit my job. According to him, I did not want an experience paradigm but I wanted a relationship paradigm. In his words, "To man the world is twofold, the combination *I-Thou* and the other combination *I-It*. The *I* of the primary word *I-Thou* is a different *I* from that of the primary word *I-It*. I

don't experience the man to whom I say Thou. But I take my stand in relation to him, in the sanctity of the primary word. Only when I step out of it do I experience him once more. In the act of experience Thou is far away" (Buber, 1958, pp. 3–9).

Buber (1958) said that if we add inner to outer experience, nothing in the situation is changed. Inner things or outer things, what are they? Things and things! For him, to experience something is only to extract knowledge about its constitution. But the world is not presented to humans by experiences alone. These present him only with a world composed of *It* and *He* and *She* and *It* again.

Buber's assumption seems to be that the desire of humans to experience more brought a birth to modernity that consists of conquest, colonialism, and consumption (Laszlo, 2001). Buber argues that we have to take our stand in relation to Him or Her or It and then He or She or It becomes Thou. When we have relationship with the world, we begin to understand what the world is in reality.

As a journalist I kept myself in custody in connection of experience. I could draw the world, but I did not know how I have relationship with the world. So, how can I connect to the world? What have futurists done for that? Does it mean a workshop? According to Robert Jungk, we have to take workshops for a better future. Jungk (1977) argues, "The so-called future workshop which I run for many different groups have taught me how much unacademic people in particular feels the need to express themselves and produce their own ideas. We learn most when we have to invent" (p. 58).

Or does having a relationship with the world mean the practice of everyday life? According to Michel de Certeau (1984) the practice of everyday life means the fine art of talking and writing. He believes that to write our own history is to reveal the reality of the world. de Certeau argues that historians are touring on the periphery of the world and are discovering new facts that have been covered by the powerful and then reorder those things. So, de Certeau urges us to be such historians (de Certeau, 1984). This reminds me of Inayatullah's words; "I want the audience to develop their own style, their own way of being and writing."¹⁴

Let us go back to Buber. In my opinion, I and Thou make a common place that encourages two beings (I and Thou) to share thoughts and perform a certain chemical reaction. Through it, the two beings become different from the previous I and Thou. The common place makes a constant. The constant is the way of a combination. If we are aware of the ratio of combination, we can make a common place and find out what we need to realize each other's dream. For Laszlo (1972), this means that having "the desire to see things whole, to see the unity beyond diversity," are hallmarks of the "healthy, self-actualizing person" (p. 7), whereas for Inayatullah "the great futurist reflects and figures out his or her own character in this drama we create."¹⁵ So, what are we waiting for?

NOTES

1. My summary of Laszlo's laws of information.
2. Image courtesy of Google image.
3. Cited in email interview with Sohail Inayatullah on December 4, 2007.

4. Cited from Somerville's article: available at www.futures.hawaii.edu/j7/SOMERVILLE.html
5. Cited in email interview with Sohail Inayatullah on December 4, 2007.
6. Cited from Inayatullah's article, which is available at www.metafuture.org/Articles/IntoductoryChapterfromthebookSituatingSarkar.htm.
7. Ibid.
8. Cited from Somerville's article: available at www.futures.hawaii.edu/j7/SOMERVILLE.html
9. According to recent news (The Korea Times on July 29, 2009), "The prosecution sought a six-year prison term for former Samsung Chairman Lee Kun-hee on charges of breach of trust. . . The prosecution also asked the court to fine him 300 billion won (\$240 million). "The issuance of BWs caused about 150 million won in losses to the company" said Cho Joon-woong, a special prosecutor. . . "I'm very sorry for causing concern for such a long time," Lee said in his final statement." This article is available at www.koreatimes.co.kr/www/news/nation/2009/07/113_49308.html.
10. Sohail Inayatullah agrees with my summary of six pillars of futures studies.
11. Cited in email interview with Sohail Inayatullah on December 4, 2007.
12. Ibid.
13. Cited from <http://en.wikipedia.org/wiki/Ecumene>.
14. Cited in email interview with Sohail Inayatullah on December 4, 2007.
- 15.

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